

ब्रह्मज्ञानावलीमाला
brahmajnAnAvalImAlA

In this work attributed to Sri Sankara the characteristics of the person who has realized that he is Brahman are described. The aspirant for liberation is advised to meditate on these in order to attain to the same state.

सकृत् श्रवणमात्रेण ब्रह्मज्ञानं यतो भवेत्।

ब्रह्मज्ञानावलीमाला सर्वेषां मोक्षसिद्धये॥ १

sakRt SravaNamAtreNa brahmajnAnam yato bhavet
brahmajnAnAvalImAlA sarveshAm mokshasiddhaye--1

1. The work entitled 'brahmajnAnAvalImAlA, by hearing which just once knowledge of Brahman is attained, enables all to attain liberation.

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।

सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः॥२

asango'ham asango'ham asango'ham punah punah
saccidAnandarUpo'ham ahamevAham avyayah--2

2. Unattached am I, unattached am I, ever free from attachment of any kind; I am of the nature of Existence-Consciousness-Bliss. I am the very Self, indestructible and ever unchanging.

नित्यशुद्धविमुक्तोऽहं निराकारोऽहमव्ययः ।

भूमानन्दस्वरूपोऽहमहमेवाहमव्ययः ॥३

nityaSuddhavimukto'ham nirAkAro'ham avyayah
bhUmAnandasvarUpo'ham ahamevAham avyayah--3

3. I am eternal, I am pure (free from the control of mAyA). I am ever liberated. I am formless, indestructible and changeless. I am of the nature of infinite bliss. I am the very Self, indestructible and changeless.

नित्योऽहं निरवद्योऽहं निराकारोऽहमच्युतः ।

परमानन्दरूपोऽहमहमेवाहमव्ययः ॥४

nityo'ham niravadyo'ham nirAkAro'ham acyutah
paramAnandarUpo'ham ahamevAhamavyayah--4

4. I am eternal, I am free from blemish, I am formless, I am indestructible and changeless. I am of the nature of supreme bliss. I am the very Self, indestructible and changeless.

शुद्धचैतन्यरूपोहमात्मारामोऽहमेव च ।

अखण्डानन्दरूपोऽहमहमेवाहमव्ययः ॥५

SuddhacaitanyarUpo'ham AtmArAmo'ham eva ca
akhaNDAnandarUpo'ham ahamevAhamavyayah--5

5. I am pure consciousness, I revel in my own Self. I am of the nature of indivisible (concentrated) bliss. I am the very Self, indestructible and changeless.

प्रत्यक्चैतन्यरूपोऽहं शान्तोऽहं प्रकृतेः परः ।

शाश्वतानन्दरूपोऽहमहमेवाहमव्ययः ॥६

pratyakcaitanyarUpo'ham Santo'ham prakRteh parah
SASvatAnandarUpo'ham ahamevAhamavyayah--6

6. I am the indwelling consciousness, I am calm (free from all agitation), I am beyond prakrti (mAyA), I am of the nature of eternal bliss, I am the very Self, indestructible and changeless.

तत्त्वातीतः परात्माऽहं मध्यातीतः परः शिवः ।

मायातीतः परंज्योतिरहमेवाहमव्ययः॥७

tattvAtItah parAtmAham madhyAtItah parah Sivah
mAyAtItah paramjyotih ahamevAhamavyayah--7

7. I am the supreme Self, beyond all the categories (such as prakRti, mahat, ahankAra, etc.), I am the supreme auspicious One, beyond all those in the middle. I am beyond mAyA. I am the supreme light. I am the very Self, indestructible and changeless.

नानारूपव्यतीतोऽहं चिदाकारोऽहमच्युतः ।

सुखरूपस्वरूपोऽहमहमेवाहमव्ययः ॥८

nAnArUpavyatIt'o'ham cidAkAro'ham acyutah
sukharUpasvarUpo'ham ahamevAhamavyayah--8

8. I am beyond all the different forms. I am of the nature of pure consciousness. I am never subject to decline. I am of the nature of bliss. I am the very Self, indestructible and changeless.

मायातत्कार्यदेहादि मम नास्त्येव सर्वदा ।

स्वप्रकाशैकरूपोऽहमहमेवाहमव्ययः ॥९

mAyAtatkAryadehAdi mama nAstyeva sarvadA
svaprakASaikarUpo'ham ahamevAhamavyayah--9

9. There is neither mAyA nor its effects such as the body for me. I am of the same nature and self-luminous. I am the very Self, indestructible and changeless.

गुणत्रयव्यतीतोऽहं ब्रह्मादीनां च साक्ष्यहम् ।

अनन्तानन्दरूपोऽहमहमेवाहमव्ययः ॥१०

guNatrayavyatIt'o'ham brahmAdInAm ca sAkshyaham
anantAnandarUpo'ham ahamevAhamavyayah--10

10. I am beyond the three gunas—sattva, rajas, and tamas. I am the witness of even Brahma and others. I am of the nature of infinite bliss. I am the very Self, indestructible and changeless.

अन्तर्यामिस्वरूपोऽहं कूटस्थः सर्वगोऽस्म्यहम् ।

परमात्मस्वरूपोऽहमहमेवाहमव्ययः॥११

antaryAmisvarUpo'ham kUTasthah sarvago'smyaham
paramAtmasvarUpo'ham ahamevAhamavyayah--11

11. I am the inner controller, I am immutable, I am all-pervading. I am myself the supreme Self. I am the very Self, indestructible and changeless.

निष्कलोऽहं निष्क्रियोऽहं सर्वात्माऽऽद्यः सनातनः ।

अपरोक्षस्वरूपोऽहमहमेवाहमव्ययः ॥१२

nishkalo'ham nishkriyo'ham sarvAtmA Adyah sanAtanah
aparokshasvarUpo'ham ahamevAhamavyayah—12

12. I am devoid of parts. I am actionless. I am the self of all. I am the primordial one. I am the ancient, eternal one. I am the directly intuited self. I am the very Self, indestructible and changeless.

द्वन्द्वादिसाक्षिरूपोऽहमचलोऽहं सनातनः ।

सर्वसाक्षिस्वरूपोऽहमहमेवाहमव्ययः ॥१३

dvandvAdisAkshirUpo'ham acalo'ham sanAtanah
sarvasAkshisvarUpo'ham ahamevAhamavyayah--13

13. I am the witness of all pairs of opposites. I am immovable. I am eternal. I am the witness of everything. I am the very Self, indestructible and changeless.

प्रज्ञानघन एवाहं विज्ञानघन एव च ।

अकर्ताहमभोक्ताहमहमेवाहमव्ययः ॥१४

prajnAnaghana evAham vijnAnaghana eva ca
akartAham abhoktAham ahamevAhamavyayah--14

14. I am a mass of awareness and of consciousness. I am not a doer nor an experiencer. I am the very Self, indestructible and changeless.

निराधारस्वरूपोऽहं सर्वाधारोऽहमेव च ।

आप्तकामस्वरूपोऽहमहमेवाहमव्ययः ॥१५

nirAdhArasvarUpo'ham sarvAdhAroham eva ca
AptakAmasvarUpo'ham ahamevAhamavyayah--15

15. I am without any support, and I am the support of all. I have no desires to be fulfilled. I am the very Self, indestructible and changeless.

तापत्रयविनिर्मुक्तो देहत्रयविलक्षणः ।

अवस्थात्रयसाक्ष्यस्मि चाहमेवाहमव्ययः ॥१६

tApatrayavinirmukto dehatrayavilakshaNah
avasthAtrayasAkshyasmi cAhamevAhamavyayah--16

16. I am free from the three kinds of afflictions- those in the body, those from other beings and those caused by higher powers. I am different from the gross, subtle and causal bodies. I am the witness of the three states of waking, dream and deep sleep. I am the very Self, indestructible and changeless.

दृग्दृश्यौ द्वौ पदार्थौ स्तः परस्परविलक्षणौ ।

दृग् ब्रह्म दृश्यं मायेति सर्ववेदान्तडिण्डिमः ॥१७

dRg dRSyau dvau padArthau stah parasparavilakshaNau

dRg brahma dRSyam mAyeti sarvavedAntaDiNDimah--17

17. There are two things which are different from each other. They are the seer and the seen. The seer is Brahman and the seen is mAyA. This is what all Vedanta proclaims.

अहं साक्षीति यो विद्याद्विविच्यैवं पुनः पुनः ।

स एव मुक्तः सो विद्वानिति वेदान्तडिण्डिमः ॥१८

aham sAkshIti yo vidyAt vivicyaivam punah punah

sa eva muktaH so vidvAn iti vedAntaDiNDimah-- 18

18. He who realizes after repeated contemplation that he is a mere witness, he alone is liberated. He is the enlightened one. This is proclaimed by Vedanta.

घटकुट्टादिकं सर्वं मृत्तिकामात्रमेव च ।

तद्वद्ब्रह्म जगत् सर्वमिति वेदान्तडिण्डिमः ॥१९

ghaTakuDyAdikam sarvam mRttikAmAtram eva ca

tadvad brahma jagat sarvam iti vedAntaDiNDimah--19

19. The pot, wall, etc., are all nothing but clay. Likewise, the entire universe is nothing but Brahman. This is proclaimed by Vedanta.

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।

अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥२०

brahma satyam jaganmithyA jIvo brahmaiva nAparah

anena vedyam sacchAstram iti vedAntaDiNDimah--20

20. Brahman is real, the universe is mithya (it cannot be categorized as either real or unreal). The jiva is Brahman itself and not different. This should be understood as the correct SAstra. This is proclaimed by Vedanta.

अन्तर्ज्योतिर्बहिर्ज्योतिः प्रत्यग्ज्योतिः परात्परः ।

ज्योतिर्ज्योतिः स्वयंज्योतिरात्मज्योतिः शिवोऽस्म्यहम् ॥२१

antarjyotirbahirjyotih pratyakjyotih parAtparah

jyotirjyotih svayamjyotih Atmajyotih Sivo'smyaham--21

21. I am the auspicious one, the inner light and the outer light, the indwelling light, higher than the highest, the light of all lights, self-luminous, the light that is the Self.
